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The Outlook.

The Chicago Principals' Association recently took action in favor of teaching our national hymns in all the schools of that city, and it is

Our National. expected that the board
Songs in the of education will sup-
Public Schools. ply the Chicago schools with copies of a score

or more of our best national songs, or songs which have become naturalized here, and permit the teachers to give all pupils a thorough familiarity with them. These songs are to be carefully edited so that one way of singing each melody may prevail in all parts of the city and there will be a correct and simple setting of the harmony so that the parts may be carried by all without doubts as to the introduction of strange effects which many of the popular versions of our home songs sometimes present. Mr. Watt, the editor of the School Weekly, of Chicago, advocated such action before the National Music Teachers' Convention in Columbia University in 1905, and last year before the Illinois Music Teachers' Association at Peoria. It is thought now that Chicago will be the first community to take definite action. We anticipate much good as the result, and shall watch the developments with interest. But what will Chicago, which has forbidden the Bible and the Lord's Prayer in her schools, do with

the last stanza of "My Country 'Tis of Thee?" That stanza runs:

"Our fathers God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might
Great God, our King."

Those lines teach national dependence on God, the authority of God over nations and the duty of national worship or of calling upon God in prayer. It will not do to omit that song from the collection, for no other, not even "The Star-Spangled Banner," is so widely known and so generally sung. We are delighted to see Chicago put to so plain and so decisive a test of the absurdity and impracticability of the purely secular theory of education.

President Roosevelt, in a recent address, insisted that practical arts ought to be added to the exclusively literary education afforded by the public schools. He said:

**The President
Would Teach
Farming in
the Schools.**

"Now, from the standpoint of the nation as a whole it is pre-eminently desirable to keep as one of our chief American types the farmer, the farm home maker, of the medium-sized farm. The type of farm home is one of our strongest political and social

The National Reform Movement

STUDIES IN CHRISTIAN CITIZENSHIP

XII.

What Constitutes a Christian State?

By T. P. STEVENSON.

The preceding papers in this series have, we believe, established these truths to the satisfaction of thoughtful and candid persons who believe also in the Christian religion: Nations are moral agents, capable of doing right and of doing wrong, and are subjects therefore of the moral government of God; as moral agents composed of imperfect and sinful individual men nations do sin, and have need therefore of Divine forgiveness; nations have need also of Divine guidance, protection, help and blessing, and these are afforded in the Word of God and in the providential government of Jesus Christ. These principles justify the terms "Christian" and "non-Christian," as descriptive of the moral character of nations.

It follows from these principles that when a nation can be truthfully described as a Christian nation it stands in right relations to God through Jesus Christ, has received the forgiveness of national sins, and is entitled to claim the promises which God makes to nations as made to itself. It is manifest also that the welfare, and the very life, of every nation depend on its being in the true sense a Christian nation. For Christian patriots, therefore, there can be no more momentous, no more deeply interesting question than the theme of our present study: What constitutes a Christian nation?

It is self-evident
NOT THE MERE FACT THAT MANY OF ITS CITIZENS ARE CHRISTIANS. that there may be many Christian citizens in a nation while yet they may fall short of the number necessary to control or determine the spirit and conduct of the nation. The presence of this Christian minority does not make the nation Christian, even as the

presence of some or of several Christian persons in a family does not make it a Christian family.

Or there may be a majority of the citizens who are personally Christians, but they may never have reflected on the duty of nations to God, or to Jesus Christ; or they may be theoretical secularists who believe that a nation is organized for merely material ends and has nothing to do with God or with religion; or they may belong to the vastly greater number of practical secularists who hold to no formulated doctrine or theory of political secularism, but whose political action is not influenced or determined by their Christianity. To them religion is a personal or a domestic or an ecclesiastical matter, and they never think of taking their religious principles and rules of action into their political life. It must be evident that such men, insofar as they are consistent secularists, are not even Christian factors in the life of the nation. A nation of thorough-going, consistent political secularists would be a purely secular and godless nation, even though all its citizens were personally Christian believers.

The presence of Christian citizens in a nation is a ground of thankfulness and hope. They are a possible force to which the friends of national religion can always appeal. The increase of their number is ground for encouragement and hope. Christian patriots should pray for this increase and promote it by diligent religious activity, for the sake of the nation as well as for other interests. No nation can ever become a Christian nation without a sufficient number of Christian citizens in its population; but a nation may have a sufficient number of Christian citizens and yet, because of their apathy and inaction, fail to be a Christian nation. Christian citizens are only the material out of which the Christian state is built. The presence of the building-stone on the ground does not constitute the building. They must rise up and stand and act together and sup-

port one another in the fulfilment of a common function and to the accomplishment of a definite end. In other words, the Christian citizens of a nation must be not only numerous enough but intelligent enough and earnest enough and sufficiently united on this issue to determine the national character and on moral questions the decisions of the nation's will.

**NOT THE MERE
PRESENCE OF
CHRISTIAN USAGES
AND INSTITUTIONS.**

A man may have been taught to pray at his mother's knee, and may never have ceased to observe this custom, but the

mere formal observance does not make him a Christian man. A family may have a Bible on the center-table, may say grace at meals, may cease on the Lord's Day to labor in the field or in the mart as on other days, may call the minister of God to pray with their sick or over their dead, and yet fail to be, at the innermost center of its life, a family in covenant with God, having the right to plead his promises as made to itself. The Christian features of the family life may be a matter of inheritance or of social custom, not springing from its heart, or its very nature, and not determining its real character in the sight of God.

So a nation may have prayers in its legislative halls, and certain Sabbath-keeping laws and usages, may use the oath of God in its courts of justice and have the Bible read in its public schools, and yet fail to be a Christian nation in the true sense of the term, finding the motive of its acts in regard for God and entitled not merely to ask for, but under His promises, to claim His help and blessing. It could not, in the case supposed, be called a Mohammedan nation, or an infidel nation; in a loose and general sense it could be called a Christian nation; but the term would be understood as describing only a superficial aspect of its character and not the very essence of its being.

These Christian features in the life of any nation are of very great value. Even if the religious spirit which at first established them has in measure departed, they are a link with a better and nobler past which every Christian patriot would grieve to see

broken; they ought to be carefully defended and upheld, but they are not the essence of national Christianity; they are only the expression of it, and they do not of themselves constitute the nation a Christian nation.

**NOT EVEN EXPRESS
CHRISTIAN
ACKNOWLEDGMENTS
IN A WRITTEN
CONSTITUTION.**

The National Reform Association, which publishes these studies, has always stood for suitable religious acknowledgments in our state and national constitutions. But it has always regarded these acknowledgments not as an end in themselves, but as means to an end. The end sought is that this nation—and all nations—shall become truly Christian nations; shall be in right relations with God through Jesus Christ. Suitable religious acknowledgments and provisions in our fundamental laws would assist powerfully in establishing and maintaining that relation, but they would not constitute it. They might be merely formal, not expressing the real character or purpose of the nation. However unlikely to be newly introduced into any instrument of government unless expressive of the feeling and purpose of the nation at the time, they may easily survive after that purpose has changed. They may even become a dead letter from which the spirit has altogether departed.

The present writer does not disparage the value of suitable Christian declarations in the fundamental law of a Christian nation. They have very great value. They have an educative power, instructing all the people in the true relations of human government to God and His supreme authority. Even when found simply in a preamble and without legal effect in themselves, they create presumptions which guide in the interpretation of law. Their absence gives rise to false and injurious inferences, and allows the instrument to be used as a lever to overthrow Christian usages and institutions in the life of the nation. They are an anchor which may of itself hold the nation true to Christian ideas when unbelief and the forces of evil

would drive the ship of state from her moorings. They afford a vantage ground upon which the forces of truth and righteousness may stand and win many a hotly contested battle. But while we thus acknowledge the value of such declarations we must admit that they do not of themselves make the nation Christian. They are evidence as to the character of the nation, but the fact itself lies deeper. They declare the nation's purpose, but the purpose itself must lie behind the declaration. They are a profession of national Christianity, but the nation, like an individual man, ought to be Christian before it professes to be Christian. Whether any particular written constitution is a Christian instrument of government, is one question; whether the nation which frames it is a Christian nation, is another and a different question, and the same answer cannot always be given to the two questions.

A NATIONAL
PURPOSE TO DO
THE WILL OF GOD
REVEALED THROUGH
JESUS CHRIST.

Religion is not mere intellectual belief. Nor is it mere sentiment or emotion. Much less is it any mere outward or formal observances. The seat of religion is in the will. When a man says sincerely, "Lord, what wilt Thou have me to do?" he is a child of God. True national Christianity consists in a national purpose to do the will of God as revealed to men through Jesus Christ whom the Father has appointed to be the Moral Governor of the world, the "King of kings and Lord of lords." Civil society is God's ordinance established for certain moral ends. Every nation has an appointed work to do, a providential mission to fulfil. When the dominant or controlling motive in a nation's life is to ascertain the commission which God has given it and to discharge that commission, that is a God-fearing nation. Or, to state it differently, that is a Christian nation, a preponderant and controlling majority of whose citizens are actuated by Christian motives in their political life. This need not be a numerical majority; it must be preponderant. The decisions of the national will are not always determined by a count

of heads. Many things enhance the weight or influence of the individual citizen, or of any body of citizens, as a factor in the life of the nation. Intelligence, moral earnestness, activity in the advocacy of their views, faith in God and prayer, organization or the capacity for it—these elements of power may easily transform an actual minority into a preponderant majority. We have examples often before our eyes and on all pages of history. When such a majority, actuated by Christian motives, does actually determine the decisions of the national will on moral questions, the nation is a Christian nation. Whenever the Christian citizens of a nation cease thus to influence the will of the nation, it ceases to be a Christian nation. This is a responsibility which can never be shifted by any political arrangement, but which must be discharged by those of the citizens who fear God, faithfully, diligently and forever. The penalty of failure is the death or overthrow of the nation, for there is no abiding place on the earth for any nation which will not do the will of God.

EVIDENCES OF THE
CHRISTIAN CHARACTER
OF A NATION.

This deep, interior Christian character of a nation will work itself out in various ways:

I. **The nation will itself, as a moral agent, yield manifest obedience to the moral laws of God.** Granting the fundamental postulate that a nation is a moral agent, it follows that every precept of the moral law is as binding on a nation as on an individual man. It follows, too, that the first and paramount question to be considered in reference to any national act or policy is this: Is it right, or is it wrong? For example, in making war, a Christian nation will consider not, Will this war probably be advantageous, will it enlarge our territory, increase our trade or enhance our prestige among the nations? But, Will God approve or condemn it? If God has reserved a portion of man's time from secular uses and consecrated it to the interests of religion, a nation is no more at liberty to carry on the business and labor of government on that day than is any

private citizen to carry on his labor and business. This keeping of the Sabbath day by the nation in its own proper character is, as it was of old, a sign between God and the nation that He is their God.

II. The nation will choose God-fearing men to execute the purpose of the nation. It is a high principle of statesmanship that the execution of a sovereign purpose shall always be entrusted to hands in sympathy with that purpose. Nations and governments do this instinctively. The birth of a new national purpose is always marked by the calling of a new class of statesmen to the administration of the government. The attitude and feeling of a nation toward other nations is rightly judged by the character of the men whom they accredit to their courts, and foreign governments refuse to receive as ambassador one whom they know or believe to be personally hostile or unfriendly. If now a nation is actuated by a supreme purpose to do the will of God, it will not entrust the execution of that purpose to men who openly advertise by their speech or conduct that they have no fear of God before their eyes.

III. A Christian nation will enact laws in harmony with the law of God. There is a wide field of legislation into which fundamental moral distinctions do not prominently enter and in which law-makers must be guided by human sagacity and experience. But whenever human laws touch the domain of morals they must be guided, and a Christian nation will provide that they shall be guided, by the law of God. No human government can lawfully and no Christian government will, knowingly enact laws contrary to the known will of God.

IV. A Christian nation will educate its citizens in the knowledge and the fear of God. To have and to enjoy the favor of God is a nation's chief possession. Not its land nor its institutions are to be compared with it, for these are the gifts of God and may be lost through His displeasure. No other single element in the national character is as needful to be transmitted to the next generation of citizens as the national religion. In proportion to its value will be

the solicitude of a God-fearing nation that the nation of tomorrow and of future years shall not be destitute of it. There are many ways in which the nation will provide for this great interest. Good laws well administered, mould the character of the people and tend powerfully to perpetuate themselves. The good character of those who are raised to office is a powerful uplifting force acting on the character of citizens. The religious usages, institutions and declarations of the nation, the prayers offered in her legislative halls, her days of public worship such as fasts and thanksgivings, suitable religious acknowledgments in state papers and instruments of government, becoming religious inscriptions on buildings and monuments and coins, are means by which the nation not only declares but propagates and transmits its faith in God and its purpose to do His will. But when a nation establishes a system of public education it possesses a means of influencing for good the nation of the future which far transcends in value and efficiency the united influence of all other national agencies altogether. It is inconceivable that a nation which, in the truest and deepest sense, is a Christian nation will fail to use its system of public schools to promote a national interest of such transcendent importance.

In the light of these principles and reasonings, how shall we as American citizens judge our own nation? Is the motive of our public acts found in God and in the authority of moral laws? Is the absence of any acknowledgment of God from our national constitution significant of the spirit and character of the nation, or has it no significance? Is the widespread disregard of the Day of Rest and worship and the decay in many States of our Sabbath laws, consistent with our claim to be a Christian nation? If we were Christian in the true and deeper sense of the term, would our laws relating to marriage and divorce, to the liquor traffic, or to other forms of evil, be what they are today? Is the increasing tendency to secularize public education by divesting it of the Christian elements which have characterized it hitherto,

a further indication of a deep-seated tendency in our national character? We are thankful that so many God-fearing men are found in official station. It could not well be otherwise. Where so large a part of the people are Christian the upthrow of office holders in our elections could not fail to include large numbers of Christian men. But have they been chosen because they fear God and keep His commandments? If so, how is it that so many of precisely opposite character are also chosen? The writer is not anxious to secure a verdict against his country or her institutions, but he is desirous to press home upon the conscience of thoughtful citizens the only conclusion which these grave questions will allow: That our character as a nation will not abide the test of the divine law, and that we are urgently called to repentance and reformation.

THE DUTY OF THE HOUR.

What then is the present immediate duty of Christian citizens? Some will say, Press on evangelistic work, that the nation may be saved through the salvation of the people. By all means multiply and use to the fullest measure of their influence, all religious and spiritual agencies. Our hopes as patriots rest largely upon them. Others will say: Press forward every measure of reform. Abolish the liquor traffic, and kindred evils, and the nation will be saved. Again we say, God bless and strengthen every arm of woman or man that is lifted to strike down the evils which corrupt and destroy the bodies and souls of our citizens. But we are constrained also to say that mere reforms will not save a nation, even as the mere giving up of evil habits will save no individual man. Only Christ can save and guide and govern a nation so as to secure its present and lasting welfare. The movement which will avail for the salvation of our nation will be distinctly religious and frankly Christian. The Christian people of this country, with their numbers, their intelligence, their organization, could easily be an overwhelmingly predominant factor in

the life of the nation. They could accomplish the right settlement of all moral issues almost at once, if they would but stand together for this purpose. The need of the hour is not for a greater number of Christians with no more understanding of national duties and national perils than the average Christian now possesses, but for the instructing, arousing and uniting of the existing body of Christian citizens for the discharge of their political responsibilities. When that is accomplished, we shall be in the true and deeper sense, a Christian nation.

News of the Work and Workers.

The Rev. J. M. Foster, while making a tour through the Middle West recently, spoke in the following colleges: Amity, College Springs, Ia.; Tarkio, Tarkio, Mo.; Purdee University, Lafayette, Ind.; Earlham, Richmond, Ind.; Geneva, Beaver Falls, Pa. He also delivered addresses before popular audiences at Clarinda, Ia.; Sparta, Coulterville, Oakdale and Nashville, Ills.

While on his recent trip to the Pacific Coast, Dr. R. C. Wylie addressed the students of the Free Methodist College in Seattle and the Presbyterian Ministerial Association of the same place. He spoke also in Los Angeles and Santa Ana, Cal., and La Junta, Col.

Lawrence County Convention

The seventh annual convention of the Lawrence county, Pa., Auxiliary Society of the National Reform Association was held in the eastern part of the county November 14 and 15. It was one of the most spirited conventions ever held. From the beginning to the end the interest was deep and most manifest. The president of the county organization was appointed a delegate to the Columbus convention, December 3-5. Twenty-five dollars were voted to the Pennsylvania State Sabbath Association and a like sum to the National Reform Association.

The following plan of work for the year was adopted:

Assembled as Christian citizens of Lawrence county having as our single aim the